

Bolshevism as the action of an alien race .

The 1935 Reich Party Rally was particularly demanding for Alfred Rosenberg. Der Reichsparteitag. He spoke to several sections of the party. For the first time he presented the NSDAP prize donated by the Führer. for art and science to the poet Hanns Johst and the race researcher H. F. K. Günther. At the same time, as every year, Alfred Rosenberg gave a detailed speech at the party congress.

The 1935 Reich Party Congress was marked by the great response to the challenges of the entire cultural world through the 7th Congress of the 3rd International in Moscow. Alfred Rosenberg, the long-time connoisseur and fighter of the red danger, opened the series of speakers with the following general, all-encompassing speech.

In the midst of today's great shocks in the life of almost all peoples of the globe, when assessing the whole of Marxism, it has mostly been overlooked that this Marxist movement and especially its most consistent embodiment, Bolshevism, does not represent an economic theory, but a political action in the service of a certain view of the world. At the same time, this world Bolshevism means a whipping up of certain feelings of certain sections of the population within most states – and the totality of these feelings and political and ideological relationships – not economic theory, are what really characterize the struggle of communism.

A deep word speaks a crucial truth: which philosophy one chooses depends on what kind of person he is. If in the midst of collapsing social systems, in the midst of terrible social crises, millions see salvation in communism, then we cannot assess a large part of these millions as conscious carriers of the communist worldview, but must see in them mostly healthy people who have only been misled by despair and foreign agitation. On the other hand, it is clear that the leadership groups of the communist movement are representatives of the communist world view and their value must be measured according to this. Taken purely in the negative, the fundamental rejection not only of certain creeds, but of the religious in general, together with the denial of a national value structure, means a view that literally contradicts everything from which the cultures of all peoples of Europe, and not just Europe, arose. A basic religious feeling, independent of a certain dogmatics, has always been the bearer of great values and giver of strength in times of difficult decisions, but the blood values of a nation mean the substance in general, without which neither real religion, nor art, nor research, no culture at all appears possible. If such a denial is not restricted to a few literary figures, but begins to encompass millions of people, it is a sign that we are no longer living in a time when a compromise can be made with the communist movement, but we have to, and From the very first day of its existence, the National Socialist movement has done it to face the fact that we have reached one of the decisive turning points in European, and not just European, history, a turning point such as that of many peoples in the past occurred and not infrequently led to the decline of these peoples and thus their cultures.

The superficial saying that a people as large as the German, or the English, or the French could not perish, is the most cowardly way of trying to avoid a great human and political decision. Peoples who, due to a lack of ideas and a lack of character, cannot find an answer to the crucial question of their time, will one day be forced to do so in the midst of the storms of our epoch. And if no strong defenses arise, they will perish, just as Rome and Athens once collapsed in the onslaught of free African and Syrian

slaves and, despite the later supply of fresh healthy blood, did not regain their old creative power. The storm of the underworld of our day shows the same appearance as the threat to the ancient world of yore. The form of threat to the peoples in the 20th century is called Bolshevism.

For a closer look it is no coincidence, but a naturally necessary phenomenon that the supporters and advocates of a movement that is anti-European down to the last fiber are not Europeans either. Karl Marx is neither a German nor an assimilated Englishman, but as a rabbi descendant of a foreign Jew who, without a hint of understanding for the really creative forces of the European peoples in a great social crisis of the dawning machine age, with innate instinctive necessity, does not have a system of healing and of the structure, but built a social and ideological teaching building that was supposed to perpetuate the fissures that had occurred in order to then present this fissure as necessary and unchangeable. Marx saw that the technical age had come over the world and that a social ferment must necessarily be connected with it. He and his followers from the more and more racially degenerate cities of the world, an international swarm of Jewish speakers and writers, came together to create social beliefs for the desperate of an age whose alienation from soil and landscape had deprived them of the standards for judging the new doctrine of doom had been.

In order to understand the world-historical appearance of Bolshevism, one must realize that there are not only parasites in plant and animal life, but, in very sober scientific terms, also in human existence. Furthermore, one must recognize that the parasites do not arise through external influences, not through the effects of their environment, but vice versa: that this parasitism represents the innate and then cultivated characteristic peculiarity of certain plant, human or animal creatures. Furthermore, one must recognize that the parasites do not arise from external influences, not from the effects of their environment, but vice versa: that this parasitism represents the innate and then cultivated characteristic peculiarity of certain plant, human or animal creatures. The Jews did not acquire this power of exploitation by being employed as usurers, but because they were known as parasites, they were used as such. A leech does not get its absorbency by putting it on the skin, but by putting it on the skin because one has observed its bloodsucking power. This characteristic parasitic peculiarity, which is never concerned with creative work, but only with the evaluation of foreign forces, is blood-conditioned of the Jew, laid down in his so-called religious law. The Jewish Talmud, which has been a formative force for Judaism through the centuries, gives a clear answer to the question of the Jewish essence even for people who do not research in depth. In the Talmud it is declared that if you want to be wise you have to deal with money litigation, because there is no major cornerstone in the Torah (i.e. in the Old Testament), they are a bubbling spring (Baba Batra F 173 b). It is also explained: The word: You shall not steal, according to the Scriptures only refer to the theft of people. (Sanhedrin 86 a) It is also known: "Canaan recommended five things to his sons: Love one another, love robbery, love debauchery and never speak the truth" (Pesachim F 113 b). And as a supplementary motto for the whole spiritual and political attitude of this parasitic doctrine, the religious law says: "If you go out to war, don't go out at the top, but go out last, so that you can move back in first. Connect with him to whom the hour smiles" (Pesachim F 113 2).

Anyone who has grasped this essence, namely the unchangeable essence of Judaism – for it was not the Talmud who created the Jews, but the Jew who created the Talmud – will be able to determine the economic, political and cultural effects as constant everywhere as Jewish influence grows stronger. What we have experienced in recent years and decades in terms of cultural disintegration, economic corruption and political hatred finds its "religious" justification in the Jewish religious code, even when Jews assert their "assimilation". Bolshevism, viewed broadly and globally, is the last consequence that results from the penetration of Judaism into the culture and politics of the European

states. At first, parliamentary democracy appeared as a desired political state. Originally this was thought to be generous and connected with a natural, liberal legislation vis-à-vis one's own national comrades, but the transfer of the rights of these to a completely alien race had to have the most terrible consequences. For under freedom of opinion, which was natural for a responsible Englishman or German, Judaism understood the freedom to introduce all thoughts hostile to Europe into economy, culture and politics, and the Jewish world press has for decades been an instinctive and conscious preparer for bringing about a spiritual one Condition that gradually blurred the difference between a criminal against a people and a man of honor. Of course, healthy opposing forces within every nation resisted and resisted this influence, but those strata of the population who had plunged into despair due to an unjust social policy and a lack of understanding of a handicraft betrayed by their fate and who had been thrown into despair by an unjust social policy and a lack of understanding of a craftsman who had been betrayed by their fate, and the questions of a new one, rallied to an increasing extent around the Jewish center No longer able to cope with existence. As he progressed through economic and political crises, Judaism was driven further by instinct and, from its very nature, drew the final conclusions of a freedom that was wrongly granted to it. When the peoples were bleeding from a thousand wounds, the Jewish parasite rushed on these wounds with inner necessity and tried, as Marx had theoretically done, to open these wounds ever wider. It was therefore of natural necessity that in the Bolshevik movement everywhere and without exception the Jew stood and still stands as the whip in the uprisings against European culture. The Hungarian Soviet Republic with its sadistic, cruel persecution of all honor-loving people and religious leaders,<sup>1</sup> was an almost entirely Jewish affair. We have all experienced the Soviet republic in Munich and know that it too was instigated by a handful of criminal Jews with the aim of breaking all remaining national resistance in Germany and carrying out a planned extermination of the always hated German blood. Wherever Bolshevik agitators are caught in Poland, 90 percent of them turn out to be Jews, mostly members of the Jewish association "Bund". After all, the preparation for Bolshevik rule in Russia was also 90 percent Jewish work of destruction, and those leaders of Bolshevism who were not Jews belonged and still do not belong to the European family of peoples, but are children of the steppe like Lenin, or are sick, semi-insane, unrestrained creatures. But even Lenin himself was whipped up almost exclusively by Jews. His biographer (Guilbeaux) tells of Lenin's preparatory work in Switzerland; there we see almost only Jews who conducted this preparatory work, even if the Kalmuck Lenin undoubtedly possessed the wildest anti-European force.

It appears characteristic and of decisive importance for the National Socialist world view that Bolshevism did not grow among the overindustrialized peoples of Europe, as it should theoretically have been, but in the agricultural country of Russia. It turns out here that the decisive factor was not the economic situation, but the shortage or the availability of a blood-like character resistance. At crucial moments when Germany threatened to sink into chaos, very young students and old soldiers from the front came together to make this last impossible. But when the fateful hour struck the soft and disintegrated Russian people, the wild, agitated steppe blood under Jewish leadership was, measured in terms of power, stronger than the Russian-European forces. One sixth of the globe witnessed the founding of a world empire determined by Jews, which, despite all the agony and extermination of millions through hunger and violence, represented an immediate threat to European culture for thousands of years: the parasitic principle of the individual usury Jew became the basis of a state system.



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1 24. Gestaltung der Idee.

For this communist dictatorship in Russia, it was precisely the press that should have been described as deadly hostile to Bolshevism during these 18 years: the Jewish-capitalist one. The opposite happened. Bolshevism allegedly raged against capitalism and the capitalist social order, the world newspapers in New York, Berlin and other cities – insofar as they were under Jewish leadership, and they were often exclusively under Jewish leadership – outdid each other in depicting the glories of the Jewish terrorists. They all strove for close cooperation with Soviet Judea as the refuge of their rule.

And even if the Zionist movement in Russia could not always be involved in the great struggle, even if Bolshevism theoretically opposed Jewish-ethnic Zionism, Judaism all over the world was aware that the Jewish dictatorship in Russia had become a means of pressure to further strengthen the Jewish influence in all other states. When the President of the World Zionist Organization went to Palestine for the first time after the war,

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In a speech at Jerusalem, the wording of which all peoples had every reason to observe, he explained literally the following:

"We told the leading politicians (in England):

We will be in Palestine whether you want it or not. You can hasten or delay our coming, but it is better for you to help us, because otherwise our constructive force will turn into a destructive one that will bring the whole world into a ferment." ("Jüdische Rundschau" No. 4 1920.)

The Jewish President wanted to express that if England had not given in to the wish of Judaism to found a global political center in Palestine, it could have exerted such pressure elsewhere that the whole world would have been drawn into a Bolshevik ferment. A year later, at the Zionist Congress in Karlovy Vary, the Zionist leader repeated these threats once more, declaring that England had understood better than any other nation that the Jewish question went like a shadow over the world and was becoming a tremendous force of construction and development could become a tremendous force of destruction ("Jüdische Rundschau" 1921, no. 72). Almost another year later, the same Zionist leader threatened the British government with a threatening address in Oxford, saying that the fulfillment of the Palestine pledge was not going fast enough and a broken pledge could perhaps be more costly than maintaining an army in Palestine. "The bigger an empire is, the less it can allow itself to break its word, and I never think for a moment that the British government or the British empire could commit such an act." ("Jüdische Rundschau" No. 20, 1922.) And a bridge from these threats to a better understanding of Bolshevism was built by a well-known Zionist writer who was traveling in Soviet Russia and who was able to triumphantly write in Germany for the 1921 Zionist Congress in Karlovy Vary:

"If you were lucky enough to absorb the elementary experience of Soviet Russia with your heart and mind, the surprising parallel, Moscow-Zion, had to come to mind in Karlsbad." (Artur Holitscher in the "Neue Rundschau", November 1921.)

Zionism and world Bolshevism, as different as they may be from the outside, are two means of pressure in the hand of an all-Jewish-led world policy in order to realize the Jewish goals through

capitalist methods in the democratic West, through Bolshevik terror in the European East, by inciting soldiers and workers of all peoples and to lead the nations towards a state of affairs to which Judaism had felt so close in the course of the last 16 years that it sometimes, out of carelessness, dropped the last shell. At the Jewish New Year celebrations in 1928, an authoritative Jewish organ triumphed in Switzerland as follows: The parable of Joseph and his brothers, enlarged to gigantic proportions, is played across the ocean. From the Jewish slave labor in America is "a ruler" in the most powerful empire become of the earth. The American immigrant, the "stone that the builders had disregarded, has become the foundation stone", and Ahasver gazed dreamily into the apocalyptic image of the countless Babylonian towers on the Hudson bank, and knew that "from ghetto residents the Jews became the greatest builder of all time "grew up; one can recognize by it the counsel of the Lord.

Ahasver also saw the small, world-ruling island of Albion, there he saw his people Israel "rise to celebrated masters of this state art" and recognize "the ultimate purpose of this apparition". He tear the curtain from the future and see "a mighty Judaism in the middle of Asia, celebrated as helpers in the resurrection of the Chinese colossus, whose giant shadow falls over the whole ancient world". The "Jewish Press Center Zurich" adds triumphantly to this outpouring: "Israel has become one despite its dispersion. But the spiritual axis of humanity will be Yerushalayim ". (Jüdische Pressezentrale Zürich Nr. 511) One can hardly ask for more in black and white than this monstrous Jewish song of triumph, which prophesies the Jewish rule over America, England and also in the Conquest of the venerable old China by money and Bolshevism another means of pressure for All-Judaism, concentrated in Jerusalem, seen in front of you. In the midst of the already growing National Socialist movement, a German Jewish newspaper admitted literally: ". ... Our struggle is not only about our existence, but also about the preservation and development of our entire Jewish existence, about our omnipotence, which was taken from us 2000 years ago.")



Judaism has thus expressed itself clearly and distinctly, as it has always triumphed when it believed itself to have reached the goal of its desires; but we as National Socialists are convinced today that it triumphed too early! With the victory of the National Socialist movement, Judaism, close to world domination, received its strongest counter-attack, and at the same time Bolshevism, all of Marxism in Germany, is overthrown and must never rise again on the earth of Hermann the Liberator, Frederick the Great and Adolf Hitler !



But if we confess this with pride for Germany, we know from the deepest knowledge that one cannot suppress this world Bolshevism solely by the police and that one cannot fight the communist movement with political success at all without the Jewish question, the work of the To consider all Judaism in the world. Anyone who believes he can master the Bolshevik danger only by means of theoretical considerations and by means of pure state power will have to fail because of it. Rather, it is necessary to

let the history of the last one hundred and fifty years pass our eyes once more, and to determine where there has been sinned, what has caused wounds on the bodies of different peoples. The viewer will then have to come to the conclusion that these foci of illness have become a playground for all criminals on earth, but at the same time also a field of motion for hysterics, epileptics, pathologists, and all kinds of hereditary diseases. These illnesses can only be overcome through a new view of the world and through a strong will to give this newly acquired knowledge corresponding unshakable emphasis. The class struggle is not an eternal necessity in the life of peoples, but every culture and every strong statehood arise only from healthy blood and from a strong character tied to this blood. Not the "United States of Europe as a preliminary stage for the United States of the world", as Trotsky predicts as the outcome of the war of 1914, can be the ultimate goal of saving development, but only the deepest awareness of the need for real nation-states can overcome the dangers of our time. And when Lenin, infected with Jews, declares that the state in itself is "the result and the expression of the irreconcilability of class antagonisms", we believe, contrary to this dangerous narrow-mindedness, that the concept of the state for a European people is only an expression of precisely the internal overcoming of the existing antagonisms of the Life means. The views of Lenin and comrades are not questions on which the world can still debate as it stands today. It can no longer make concessions with them; only in an ideologically well-founded uncompromising attitude can the guarantee of lasting victory lie. We believe that the National Socialist movement set an example here for all other peoples. From the first day on, National Socialism had no admission to Judaism and Marxism in all its forms; it had the courage to face the great question of our century firmly and to actually take up a sacrificing struggle that would ultimately lead to victory. Everything that thought healthy in Germany, despite all the initial reluctance, admired this particular strength of character of our movement. That is why we have received the best with whom we have been able to put down world peril. But we know that this danger still exists for many peoples and states. We know that even the purely propagandistic danger, from the danger of economic incitement and political uprisings, today, thanks to the assistance of the competing states of the world, has become a direct military threat to Bolshevism. We know that the worldview of the political underworld today has at its disposal a fanatical red army, officially designated as the protection of this underworld, which, aware of the hatred of the oppressed nationalities in Russia, has no other way out than to follow its current Jewish steppe leadership subject. In the representation of Bolshevism, in all its commercial agencies as well as in the really decisive political centers in Moscow, Judaism rules today just as it did before, even though it had to hand over a lot of work to representatives of other peoples (army organization, administration etc.). As the "Jewish press center" in Zurich exclaimed triumphantly, the Jewish world threat is directed against the great peoples of the Far East, it is directed against America, where it is setting up a black rebel army, it is directed against National Socialist Germany, where world Bolshevism is rightly saw his implacable opponent. Contrary to some whisperings, National Socialism will not deviate from its program and its attitude a hand's breadth. We oppose the cheeky invitation to perjury and mutiny on the part of the Moscow Communist International, which threatens all peoples, with the hope that the world will not give in to the all-Jewish agitation against the German Reich, because it could then easily sink into a communist blood choke. Because whoever fights against Germany today makes himself an ally of Bolshevism. Let us hope that organically delimited nation-states develop out of the struggles of our time and that these nation-states, resting in their own essence, form a system to secure everything that we proudly call European culture, to secure the vital necessities of the white race, to delimit the areas of life of this white humanity against the valuable races and peoples of other continents. Whatever the fate of these other peoples, we are proud of the belief that with the suppression of communism and the elimination of Judaism in Germany, a new age in the history of nations has begun. Then the world war acquired a deeper meaning as a cleansing crisis in the

life of nations, as an obligation to take greater responsibility for the past and future of all creative peoples, to consolidate the structure of respect for the honor of one's own people and of other nations. Then all the waste that has left us with a difficult past time will be able to melt and the struggle and threat will begin a rebirth of our hard-tested Europe, which Germany welcomes and strives for.